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VOL. XI, NO. 9 OCTOBER, 1930

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

PRESSED

Pressed out of measure, and pressed to all length,
Pressed so intently, it seems beyond strength,
Pressed in the body, and pressed in the soul,
Pressed in the mind till the dark surges roll,
Pressure by foes, and a pressure by friends,
Pressure on pressure till life nearly ends.

Pressed into knowing no helper but God,
Pressed into loving the staff and the rod,
Pressed into liberty where nothing clings,
Pressed into faith for impossible things,
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

—*Selected*

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WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE
EUROPEAN HARVEST FIELD

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Herbert Hogg, Managing Editor **OCTOBER, 1930**

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Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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Devotional and Editorial

WHAT IS TRUE REVIVAL?

By MRS. M. SPENCER JOHNSON

Mrs. Johnson and her husband, F. Spencer Johnson, are well-known Christian workers in England. They have ministered acceptably, through tongue and pen, to the Body of Christ. Their paper, "LIFE AND LIBERTY", is marked by its deep spirituality, and abounds in sane and scriptural matter which is helpful to the child of God in his daily experience. They have a heart-felt burden for the needs of Russia and other fields of Europe. Their prayers and labors are largely directed toward the evangelization of these fields. We commend this article to the prayerful attention of our readers.

IN certain quarters there is going up, from earnest and devoted Christians, a cry for Revival.

These friends look back upon the 1859 awakening as following on the Crimean war, and they believe the dark clouds of national sorrow were creative of the spirit of prayer that was prevalent.

MRS. M. SPENCER JOHNSON

Again, following the Boer war, though separated by four years, came the Welsh Revival; and to-day they feel justified in pleading with God for the outpouring of the Holy Spirit. Surely the *need* of such a reviving is greater than at any previous time.

We are told that "Britain was delivered from the horrors of the French Revolution in 1798 because of the evangelical Revival which had changed the entire outlook of life."

As we look around us to-day, do we not see anarchy, revolution, the upheaval of thrones and dynasties, and other horrors, permeating Europe and plunging the nations into bloodshed and into Satanic hate? And even at home, can we not feel the seething of the undercurrent of this spirit? Can we not know that the only thing that will prevent the same terrible events from transpiring in our beloved land is the all-powerful weapon of Prayer, wielded by those who can, by faith, put up such a barrage of prevailing aggressive supplication in the Name of Him Who "spoiled principalities and powers" in that Timeless Cross of Calvary, so that the hosts of Hell will *have* to give in and flee away?

If ever we needed Revival it is now, not only politically and socially, but also ecclesiastically and personally. Everywhere we look, there is a hidden cancer which is destroying the life alike both of the *nation* and of the *home*.

See the rottenness in the business world; see the degradation of our womanhood; note the canker that is eating away the so-called "Christian" (?) Unions and Associations! Then come nearer home still, and what do we see in the Church? Where is the Christ of the Bible? What has become of that great Pivotal Centre of all Holy Ghost Revivals—the Cross of Calvary, where the greatest tragedy of all time was enacted? Where is the unity of the members of the Body of Christ? See the criticism, slander, deadness, worldliness, of the Church member. Again, I repeat, if ever the world needed reviving, it is to-day!

Surely, He who knows what is the Mind of God is not in vain laying deeply in the hearts of His children the tremendous longing for what it is His Will to bestow!

But the question might be asked, Are *we* ready to receive what He longs to give?

"Oh! for the showers on the thirsty land!
Oh! for a mighty Revival!
Oh! for a sanctified, fearless band,
Ready to hail its arrival!"

If we are honest, we shall have to confess that though there is deep, deep need, never greater than to-day, yet the "ditches" are not made nor emptied sufficiently to allow the "Living Waters" to flow. The Church is too *clogged up* with sin, indifference, and unbelief to have *room* to receive what God's Heart is waiting to outpour!

How then will God work to get us ready to receive?

First and foremost, there must be a fresh unveiling of the Cross of Calvary. There can be no outpoured Holy Spirit without a previous revelation of Calvary. Pentecost came after Calvary.

Second, there must be deep conviction of sin of every sort; and again, that is impossible until Calvary is revealed to the soul. Nothing but the Love of God for sinners, unveiled at the Cross by the Sacrifice of His Dearly Loved Son, can break the rebel's heart and make him cry:—"God be merciful to me a sinner." Whether he be *unsaved* or a *backslider,* it is imperative that he should have a vision of Calvary, in every stage of experience, for any deeper revelation of God and of His Christ.

Third, sin must be shown up in all its awful horror and loathsomeness; for a Revival, so-called, can never be of any real eternal good unless there is deep conviction of sin. This is the great stumbling-block of offence both to the ordinary Church member and to the sinner—they will *not admit their sin;* they seek to *cover it up,* or *to make excuse for it.* Notice what happens in an ordinary spiritual service where there is conviction of sin. The soul who comes under this manifestation of the Spirit gets angry, will often get up and leave the Church, will slander the messenger and criticise him to others; exhibiting the same spirit as the Pharisees of old, when they took up stones to fling at Jesus because He "told them the Truth." Men and women to-day will not *have* the Truth. Satan knows it to be a fact that the Scriptures tell us—"The Truth shall make you free"; and, as *he does not want them to be free,* he stirs them up to anger, strife, bitterness and resentment! How little the soul knows it is closing the avenues of its being to Revival by giving way to these very things!

Beloved, if you do not want to be shown yourself as *God* sees you, if you do not wish to have your sin unmasked, then do not pray for Revival; for it

(Continued on page 32)

THE JOY OF ADORATION

By BISHOP H. C. G. MOULE

We are glad to give our readers this address by the late Bishop Moule. This dear man of God was one who ministered to the devotional needs of the Body of Christ, regardless of their creed or denomination. A friend told Mrs. Moule what a blessing her husband's books had been to her. Mrs. Moule's quiet reply was, "I have seen all those books lived." What a gracious tribute! How important and necessary that profession and conduct agree!

It is all too possible and too common to spend habitually our season of Secret Prayer almost wholly in petitions for ourselves, more or less earnest, or in petitions for other persons or interests, perhaps with some admixture of confession and of thanksgiving, but without any real aim and effort to look off altogether to the Holy One Himself, to our blessed God and Father in Christ Jesus, in loving, adoring contemplation and prostration. But if this is so, we are missing one of the great purposes of Secret Prayer, and losing one of its great blessings.

In approaching the subject of such adoration, with a view to new resolves and new action in the matter, let us first briefly remember what adoration is; then consider some preparations for it; and lastly, recount some of its manifold blessings.

What Is Christian Adoration?

What is Christian Adoration? It is an action of the soul towards God, implying its contemplation of Him, and if I may use the word, its admiration of Him.

But it is properly far more than contemplation, far more than admiration. It is abasement, it is prostration, it is submission, it is ascription. It is the kneeling down of our innermost spirit in the deepest awe and solemn loyalty before the Eternal and Holy One, conscious in some degree of the unspeakable difference between our creaturehood and His Creatorship; our darkness and His light; our sin and His purity; our lost estate in nature and His wonderful mercy; in one word, between our nothing and His All.

Something of this sense of contrast underlies all true adoration, though it is not the first and leading consciousness in it. That leading consciousness is the sight, in some measure, of what He is. But that must always actually bear some relation, in Christian adoration, to the consciousness of what we are.

Adoration looks with joy, yes, with true joy, to the Holy One; but it never forgets that it looks up. It ascribes, it praises, in a sense it loses itself in God; but never as if the adorer were not related to the Adored—one in bonds of unspeakable lessness, dependence and obligation. It rejoices in God for the sake of "His Great Glory," but its joy is penetrated with the blessed consciousness of surrender:—"I have said unto the Lord, Thou art my Lord." (Ps. 16:2.)

Preparations for Adoration

Here, of course, I must press the duty, the unspeakable privilege, of the preparation which consists in holy contemplation of God as self-revealed; above all, as He has revealed Himself in His written Word.

Here, as we have seen before, is a work vitally connected with secret worship, the work of **secret Bible study,** as we seek "in all the Scriptures" (Luke 24:27), in the spirit of adoration, for the inexhaustible materials for adoration. Where shall we begin, where end, in such researches?

Shall we explore the outskirts of what John Howe calls "that vast and sacred darkness," dark with the access of light, the revealed existence of our God as the blessed Three in One, the majesty and bliss of the Father, Son and Holy Ghost, "the name" of the Christian's salvation? (Matt. 28:19)

Shall we look, full of "the glory of God in the face of Jesus Christ" (2 Cor. 4:6), on God revealed, reconciled, united to believing man, imparted to believing man in His dear Son, by His blessed Spirit? In every direction, and oh! in this last direction indeed, the materials for adoration are inexhaustible.

And we shall find, as we thus really search the Scriptures, that the work is not only a preparation to adoration but is always, and in its very nature, passing up into it. To look upwards toward Him is also to veil the eyes of the adoring soul with its very wings, and to begin at once the song of heavenly adoration, "Holy, Holy, Holy." (Isa. 6:3; Rev. 4:8)

While waiving details, I plead with my whole heart for the great general duty and precious gain of such Bible study, such study of God in His Word as shall always feed a direct and humble adoration. For this, as for other elements of secret worship, we must give ourselves time, if we would "take root downward and bear fruit upward." (Isa. 37:31) We must renounce hurry to the utmost; we must renounce the spirit of hurry altogether. Our recollection of the blessed reasons for adoration must be deliberate, and so must be our action on these reasons.

As regards the special place of adoration in **secret prayer,** I need not spend words on showing how large that place should be. Secret prayer is that part of worship in which we can be most deliberate, and most full, in the particulars of thought and supplication. And thus it is the occasion on which we may best hope, by the grace of God, to develop and enjoy the distinctively heavenly exercise of adoration.

Manifold Blessings of Secret Adoration

Of the manifold blessings of secret adoration I point to only a few.

This holy practice, diligently followed, will both chasten and wonderfully warm and animate our whole experience, from the centre outwards.

Again, this work of the soul in secret, just because it will lead to a deeper acquaintance with the Lord Himself, will be a powerful secret means to our growth in the peace of the Gospel, peace with God and peace in God, and so to that quiet power, that happy serviceableness and influence, which comes with and through such peace.

And such close approaches to Him, far from being out of relation to the wear and tear of the common day, are the truest preparation for it, and the surest safeguard in it. He who has seen and sees God, is he who can face men. He who has indeed worshipped is he who is indeed ready to serve.

Lastly, the exercise of secret adoration will afford a precious antidote to that distortion of the dear and glorious truths of abundant pardon, of free salvation, of present and full acceptance in Christ Jesus through faith, which would centre and terminate thought and emotion upon our own benefit. It will tend to keep that blessed benefit, for which His Name be praised, always in relation to the glory of the Giver; and therefore, (the sequence is genuine and deep), always in relation to the needs and blessings of others. The true worshipper of the true God cannot live unto himself.

"Blessed Holy Spirit, lead us day by day into The JOY of ADORATION."

As we are about to go to press, our hearts are saddened by news of the sudden death of Mr. Edward A. Steele, one of the valued members of our Board, whose interest in missionary matters has been varied and widespread. We bespeak the prayers and sympathy of our constituency for the family of our departed brother.

THE REVELATION OF JESUS CHRIST

(Second in Series)

By REV. J. C. SISEMORE

TONIGHT we take up the second division of the book, "The things which are." This section includes Chapters two and three and evidently refers to the church or churches. John lived during this church age and was therefore a member of the church. These letters to the seven churches have a four-fold meaning. First, they were for the churches actually addressed, which churches were in existence at the time. Second, there was a message to the individual member of each church: "He that hath an ear, let him hear what the Spirit saith to the churches." Third, there is an admonition to any and all churches throughout the church age. Fourth, the number seven being one of God's perfect numbers, we may be sure that God meant to give us a picture of the condition of the churches during the entire church age, to the rapture of the church. We see a progressive picture of church conditions, in these seven letters, during the entire church age. It is a notable fact that Paul, the author of the church epistles, wrote to exactly seven different churches. To Corinth and Thessalonica he wrote two letters each, but he wrote to only seven different churches.

Ephesus

The first letter was addressed to the church in Ephesus. Ephesus means love. It was to the church in Ephesus that God gave the deepest revelation of divine love, and went to greater length in explaining the mystery of the church of Christ, which is His body. These letters were sent by the messengers to the churches. It is notable that the Lord first commended the churches for every good thing they had before He censured them for their failures and sins. To the Ephesians He says, "I know thy works, and thy labor, and thy patience." These were excellent qualities. "And how thou canst not bear them which are evil." They must have believed in and practiced church discipline. Would that we had more churches today that would practice discipline when evil came in! That is one reason our churches are so powerless. We welcome into our membership men and women who live ungodly lives, and often make them officers in the churches. The churches of today should do one of two things: they should either practice discipline, or quit pretending that they object to sinful practices on the part of the members.

False apostles had crept in (2 Cor. 11:13). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Paul knew it was coming. He warned the Ephesian elders in Acts 20:29: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

In spite of the commendable things, He says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." What was that first love? Ask yourself the question. Do you remember the hour you accepted Christ as Saviour, how you loved Him, how you longed to follow Him and glorify Him? It is possible for a church to be full of good works and yet have no love for Christ. That is the condition of the lodges and secret orders. They may do some good works for humanity, but they have no love for Christ and He has no place in them. When they tell you that if the churches would do their duty the lodges would not be needed, they tell you a lie. It is the devil's lie. He is trying to leave the impression that the lodges are doing what the church should do but is not doing. The church is the only institution in the world to which the gospel of light and salvation has been committed. Every true follower of Christ should come out of every secret order.

"Repent, and do thy first works." What were their first works? The first thing a new born soul wants to do is to win some other soul to Christ. When they left their first

love, they naturally quit seeking for lost souls. The church that is not winning the lost does not love Christ and might just as well close the door and write "Ichabod" on it. According to the report that nearly 600 Texas churches failed to baptize a single convert last year, it looks as though some of them have left their first love. Christ warned them that unless they repented He would come and remove their lampstand, a symbol of the presence of the Holy Spirit, without whose presence and power a church is as dead as an iceberg.

Smyrna

The church at Smyrna is next addressed. This church gives us a picture of the period of great persecution about A. D. 316. Again the Lord commends this church for everything that He can find good about them. They were poor in this world's goods, but rich in the things of God. In fact, it is generally true that the poorest churches materially are the richest spiritually. It is also true that when churches begin to prosper financially, they begin to cool off spiritually. "If riches increase, set not your heart upon them." There were those who professed to be Jews but were not. They were of the synagogue of Satan. They were false Jews. The Lord was looking on down the line to this age when Joseph Smith, the founder of Mormonism, would claim that his followers were the Jews. Mrs. White, the mother of Adventism (Seventh Day), claimed the same for her followers. Others have done the same foolish thing. He reminded them that some would be cast into prison for ten days. Ten is the Biblical number of testing, and they had many a test. There were also exactly ten great persecutions under the Roman emperors. Every church which is really following Christ, as well as every individual Christian who lives unto God, will suffer persecution even in this age. It does not look good for a church when the world speaks too well of it.

"Be thou faithful (even) unto (a martyr's) death, and I will give thee a crown of life." This does not refer to eternal life as a reward for being faithful. These people were already saved and in the church. This was a special crown of reward for enduring tribulation for Christ. Salvation is not by works, but rewards are.

Pergamos

Pergamos is the church which had settled down in the world. "I know thy works, and where thou dwellest, even where Satan's seat is." Satan's seat is in the world. In about 316 A. D. the professing church or churches settled down in the world, gave up their pilgrim character, and were thoroughly conformed to the world. That condition has grown worse and worse through the ages, except for the few churches which have remained faithful. The churches of today are seeking to be popular with the world. They want to do the same things, go to the same places, etc. We are reminded of the thirteenth chapter of Matthew, where the mustard seed had grown into a large tree in whose branches the birds made their nests. The birds are symbolical of demon spirits and evil doctrines. Satan, as an angel of light, has joined the church.

Their faults were, chiefly, holding the doctrines of Balaam. Balaam taught Balak to corrupt the people who could not be cursed. He led them to marry heathen wives and to worship idols and things sacrificed to idols and to abandon their pilgrim character. They committed spiritual fornication by following other gods.

Then he reminded them that they had those who held the doctrine of the Nicolaitanes. This simply meant "domineering the people by the ecclesiastical rulers." The clergy had been graded with power, more power and much power. All power had been taken out of the hands of the people and given to the bishops. God says, "Which thing I hate."

Notice the individual appeal in each of these letters. "He that hath an ear, let him hear what the Spirit saith to the churches." God knew that the great mass of professing Christianity would apostatize, so he appeals to the individual believer within the professing church.

Thyatira

Thyatira reminds us of the condition of the professing church from about 500 to 1500 A. D. Notice how He begins here: "Who hath His eyes like unto a flame of fire, and His feet are like fine brass." We see Him here in judgment. Fire and brass are symbolical of judgment. About all He sees in this church is something that should be judged. We see a picture of Romish corruption, which was getting a good hold by that time. They were full of works, but no love for Christ. That is Rome today. He had very little to commend here, so He goes at once to the things which were corrupt. "Thou sufferest that woman Jezebel . . . to teach and to seduce my servants." She was a false prophetess. We see Rome and her worship of Mary here, of course. We also see God's judgment pronounced upon it. "I gave her space to repent . . . and she repented not." Rome never changes. Notice again: "I will cast her into a bed, and them that commit adultery with her into great tribulation"; or literally, "into the great tribulation", for that is just what He is going to do. The old Roman church, the Mother of Harlots, is going to be left in the earth after the rapture and will go into the tribulation. There will be a few saved people in the Roman church, of course—saved just as you and I have been. All false religionists will be left here to go into the great tribulation.

Again, we are reminded of Mrs. Eddy and every other woman who is over-riding her place of propriety and authority in religious matters. Many women of today are a shame and reproach to Christ, His church, and their husbands. We see, in the business world and in the political world, women usurping authority over men. We see it also in the religious world. Let the women be keepers at home, bringing up the children in the fear and admonition of the Lord, praying, worshipping God, teaching Bible lessons to other women in the Bible school, and we shall see a generation of better men and women.

In the twenty-fourth verse the Lord says, "As many as have not this doctrine (the doctrine of Jezebel) . . . I will put upon you none other burden." There was then, as now, a believing remnant in the professing church. God has promised those who are faithful that they shall be rulers in the coming kingdom.

Sardis

In the letter to the church at Sardis, we see a picture of the time of the Reformation under Luther and others. Christ said, "I have not found thy works perfect." They started well, but didn't go far enough. Luther believed in and taught justification by faith, even though it cost him great persecution. He protested against the rule, or rather the misrule, of Romanism and began what has since been known as Protestantism. During the dark ages there were little groups of believers who met secretly for worship and held uncompromisingly to the faith of the Apostles. These were never affiliated with the Roman church.

The Lord said, "Be watchful, and strengthen the things which remain, that are ready to die." Even the good which they had and the good doctrine which they believed and taught, was in danger of being lost at that time. He then urged them to repent, lest He come upon them as a thief in the night. They were not living just as they should, hence the warning. "Thou hast a few names . . . which have not defiled their garments." God has always had His witnesses in the earth. He has always had a few who have not bowed to Baal.

He now promises a reward to the overcomers of this period. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." This raiment is the imputed righteousness of Jesus Christ given to every true believer.

Philadelphia

Philadelphia means 'brotherly love'. In this letter we see a picture of the true believer in the professing churches. Some one has called it 'the true church within the professing church.' We see here those sometimes referred to in this day as the fundamentalists. I mean by fundamentalists those who believe all of God's Word to be divinely and verbally inspired. Of course, that includes the glorious return of the Lord to establish His kingdom in the earth. "Thou hast a little strength." They were few in number as compared to the great mass of professing Christians. That is the true condition of fundamentalism today. They are few in number.

These fundamentalists who were looking for the return of the Lord were also very active as soul-winners, so God the Son promises to open to them the door of service. Preachers who are present tonight, let me tell you that God has plenty for every Spirit-filled, soul-winning preacher to do and will keep him busy. A man said to me a few minutes ago, "I just must get back into the service of the Lord; there is nothing else in this world to live for." Would that every member of the church felt as this brother does! You may think it strange, coming from a young man, but if it were not for the glorious privilege of preaching the Gospel of Jesus Christ and seeking the lost for Him, I would not want to live one day longer.

There were two commendable things about these people: "Thou hast kept My Word, and hast not denied My name." Those are the two characteristics of the fundamentalists of today. They have believed all the written Word, and have not denied the Lord Jesus Christ, the living Word. The modernists have denied the Lord that bought them. Paul prophesied of this when writing to young Timothy. He said, "The time will come when they will not endure sound doctrine." That is no longer prophecy; it is being fulfilled right before our eyes.

Now, because these Philadelphians had been true to the Word and to the Lord Jesus Christ, He gives them a wonderful promise, a promise that He will keep them from "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." What He is really saying here is that He will keep them out of the great tribulation which is so soon coming upon this whole world, including the unsaved church members. He threatened to come as a thief upon the church at Sardis, but here we find a group of people who are looking for Him. He has told us in First Thessalonians 5:4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." What is the difference? Some were not looking for Him—didn't want Him to come because they were not ready. The others were not only ready, but were longing for His coming, and to these there are many signs of His soon coming so that they need not be in the dark concerning it. Immediately after this, He says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Not his life, not salvation, but his crown or reward. Salvation is a free gift, but rewards are given for faithful service.

Laodicea

Laodicea means "please the people." That is just what we find at Laodicea. They were pleasing the people, the carnally minded, instead of Christ. Laodicea presents the condition of the professing church at the end of the church age and just preceding the coming of the Lord for His church, His bride. The professing church has now reached the final state of apostasy which Paul predicted in the church epistles would come.

To the other churches the Lord had had some word of commendation, but to this church there is not a single word of commendation. They had nothing that pleased Him. That is a picture of the great mass of churches in the land today. Note the condition—"neither cold nor hot." This lukewarm condition is brought about by mixing cold and

hot together. The coldness of an unsaved and unspiritual world has now joined in with the spiritually-minded of the churches, till "a little leaven has leavened the whole lump" and God cannot bless the old apostate church.

Most churches today are trying to "please the people." They have come to the place where "they will not endure sound doctrine, but will heap to themselves teachers having itching ears." The ungodly world does not care about spiritual things, and the churches are trying to put on programs that will appeal to the senses of the carnal man, with the result that the churches, many of them, have ceased to be soul-winning institutions and are nothing more than third class amusement parlors.

What did this church really have? They said, "I am rich, and increased with goods, and have need of nothing." That is what they thought. They had silver and gold in abundance, but they had not the spirit of God. They were like the churches of today which have church buildings which cost a million dollars, or a half million, with their towering church steeples and chimes, their great pipe organs, with paid organist and paid choirs. They have plenty of worldly wealth, but they have substituted that for power from God and they present a sickly picture. They are neither cold nor hot. If they were cold, there would be some chance to revive them; if they were hot, they would be busy for the Lord in seeking to evangelize a lost world. But they are neither cold nor hot and are therefore absolutely worthless. God said to them, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." What He is really saying here is about like this: "You are so self-righteous and so void of real spirituality and so far away from the Word of truth and real service to me, that you make me sick at my stomach and I will vomit you out of my mouth." It certainly is a sickening mess.

They were workers—do not overlook that fact. "I know thy works." What kind of works did they have? They were very busy with socials, banquets, swimming pools, bowling alleys, and all sorts of shows to raise money for the church, but they knew absolutely nothing about the kind of service that God wants. He said to them, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." He then urges them to buy of Him gold tried in the fire, and to secure from Him white raiment to hide their nakedness. My friends, I submit to you the fact that we have just been looking at a picture of the professing church of today. There it is before us. We have come to the end time, and that is how the professing church is to look at the end time and just before the return of the Lord.

But look what is to happen to the apostate professing church when Jesus comes. He will receive the true believers to Himself, and spew the worldly crowd of unsaved professors out of His mouth and they will be left here to go through the great tribulation.

Notice the appeal in the twentieth verse: "Behold, I stand at the door, and knock." When you call on anyone, do you knock from the outside or do you go inside before you knock? You knock from the outside, of course. So Jesus is here seen on the outside of the church. He has no place in it; He cannot come in and bless it because it has denied His name and His Word. Still, in love and mercy, He stands at the door of the church and knocks for admittance. He knew that the whole church would not be willing to receive Him, so He gives the invitation to the individual: "If **any man** hear my voice, and open the door, I will come in to him, and will sup **with him,** and **he with me."** O, my friends, if you are really saved and are in some apostate church which does not believe in and follow the teachings of the Word of God, come out of it. Only judgment is waiting for all such churches. And you who are unsaved, Christ is also knocking at your heart and asking for admittance. Are you tired of sin and straying? Then come to Him just as you are, and He will give you rest.

THE RUSSIAN EVANGELICAL MOVEMENT IN POLAND

By VLADIMIR MARCINKOVSKY

The Principles of the Movement

I have in mind primarily the movement in Volhynia, the province of my birth. (What a joy it was for me to see my own native village once more!) Volhynia is that eastern part of Poland which for one hundred and twenty years was under Russia, but which, since the war, has again become Polish territory.

Volhynia has about 110 churches, with 15,000 members. As in Russia, so here they are divided into two denominations—Evangelical Christians and Baptists. In their principles the two are almost identical. The most important of these is that for admission into the church they require spiritual regeneration—"Ye must be born again." Hence they recognize baptism only upon profession of faith—the baptism of adults. In the second place, a great many of the adherents of both movements refuse military service, and lately the government has been acceding to their demands, permitting them to render their legally required service in the sanitary corps. The third characteristic of these people is temperance— they neither drink nor smoke. And finally, they accept the whole Gospel (that is, without any sort of Sadducaic abbreviation in the name of human wisdom).

The Thirst for the Word of God

The most notable thing that I observed among them was their thirst for the Word of God. This was revealed by the fact that they often walk many versts to attend meetings. I asked an elderly peasant at one of their meetings how far he had come. "O, not far," he replied, "only from the next village, fifteen versts (ten miles) away." Another walked fifty versts. And at a convention in B—— there was one brother who had walked 150 versts, in bark sandals, taking three days to make the journey. But he had come to this convention like a pilgrim visiting holy places. (From "holy Russia" people formerly traveled thousands of versts, to visit the Lord's tomb in Jerusalem.)

The Meeting Places are Unique

And where did we hold our meetings? Well, not infrequently in small peasant huts. I remember one meeting in a hut that would hold only about fifty people. But a window was opened wide, and the rest of the hearers stood outside. I spoke loudly and distinctly, so that all could hear. Often we held meetings in our garden, with everybody sitting on the grass, under the open sky, the young people dressed in their native costumes. Everyone listened attentively to the tidings of the Gospel. Later on, someone said to one of those who had been present: "What do you mean by going there? Why, that is the *stunda!*" But this warning only resulted in more people coming the next time, to hear what the "stundists" would have to say. Afterward one woman remarked: "This is the second time I have come to one of these meetings, and I see that these people teach only good things."

The Simplicity of the Peasant

The simple Russians are quite naive and childlike in their faith. The evangelical movement is made up almost entirely of simple peasants. In their eagerness to hear the Word of God they sometimes resort to childish strategy. For instance, in a certain town I had to have some dental work done. The dentist promised to make me a crown in one day, but he took a whole week. When he completed it, he said, "Your brethren asked me to work as slowly as possible, so you would remain here longer." There are so many who wish to hear the Gospel, and the laborers are so few. One young preacher took tuberculosis, because of overstrain. Long journeys on foot and frequent meetings had exhausted his strength.

Difficulties Encountered in the Gospel Work

But the movement meets with various difficulties, both external and internal. My purpose in discussing these is not to criticise, but to arouse your prayerful interest. In the first place, the movement is still quite young, and there are not enough intelligent workers—men with broad intellectual horizons. And so it is easy to fall into all kinds of mistakes. Furthermore, the opinions regarding these people on the part of the rest of the population are quite varied in character. One person will tell you that the 'stundist' is a man upon whom you may rely absolutely, while others will declare that he has sold his soul to the devil.

A certain priest said to his parishioners: "Do not go near those 'stundists'. Do you know how they baptize their members? Their preacher puts on black garments. Then a table is placed upon the bank of the stream, and covered with a black cloth, and on this is placed a black cross. Then the person to be baptized must deny God and Christ, break the cross and stamp it on the ground with his feet."

That story naturally aroused great curiosity among the simple peasants. And when, on a certain Sunday, there was a baptismal service, a great crowd of people gathered on both banks of the stream, in spite of the fact that it was the hour for the service in the Greek Orthodox church. Everybody had come to see whether the priest's story was true. At last the canditates appeared—sixty-seven people—with the preacher in the lead. And sure enough, the latter was dressed in black. He told me afterward: "I did not have my white baptismal garments with me, so I had to put on a black suit." But the people exclaimed: "See—the Father told the truth!—he has on black garments."

The peasants watched closely, to see what would happen next. The preacher explained carefully the scriptural basis of the holy act which was about to be performed. Then he turned to the candidates with the question, "Do you believe in Jesus Christ, the Son of God?" to which they answered in the affirmative, and baptism followed. While the baptizing was taking place, the choir sang a hymn which is used in Greek Orthodox churches—"All ye who were baptized into Christ did put on Christ." (cf. Gal. 3:27.) And then the whole crowd of onlookers took off their hats, for they saw the direct opposite of what the priest had said, namely, a Christian service—worship of the Father, Son, and Holy Ghost.

Before this point was reached, however, another small incident had taken place. When the candidates gathered on the bank of the stream, a peasant appeared with a stick in his hand and, taking hold of one of them, his own son, cried: "I'll thrash you, if you take part in that." The preacher said, "Brother Terentii, go on home, and don't anger your father. The Lord will give you another opportunity to be baptized."

But the father watched the whole ceremony, and, after he had heard the sermon and understood the meaning of all of this, he said: "Why, that is all correct. I am sorry that I took my son away." And to the latter he said, "Go and take part in the breaking of bread, anyway." But the shed where they had to observe the Supper was so full that not even all the members of the church could get in. "And, besides," Terentii explained to his father, "they will not let me take part in the Supper till I have been baptized and received as a full member of the church."

Attitude of the Clergy

However, some of the clergy maintain a different attitude toward this movement. A certain Lutheran pastor said to me: "I have nothing against the 'stundists'. On the contrary, I would like to help them. I am against them only when they, after leaving the Church, begin to fight against it." But I said to him: "The 'stundists' usually proclaim that they do not wish to fight against the Church, but merely want to live and work according to their own faith."

Weak Points in the Followers

There are also certain shortcomings on the part of the adherents of this movement which I must mention. Sometimes one observes extreme degrees of narrowness among them. Some of them imagine that salvation can be found only in their own churches. However, this idea is becoming rarer and rarer among them. Even the simplest and most uneducated brethren are coming to understand that that is not so.

Some churches also lose their spiritual ardor and, as a result of this, of course there arise various spiritual disorders within their membership. Some of the members become dissatisfied and, leaving their own churches, join other groups. One of the newer movements that has arisen in this way is the Pentecostal. I will relate one incident by way of illustrating how dangerous it is to depend upon one's own emotions instead of upon a sober interpretation of God's Word.

In a certain village a young man was called up for military service. While he was away, his fiancee was converted to faith in Christ at a Pentecostal meeting. When he returned, he wished to marry, but the young woman said to him: "I now believe in the Lord Jesus, and I can marry you only when you believe in Him, too." So he demanded that she return all the gifts she had received from him. In order to satisfy this demand, she even sold her only cow.

But he persecuted her further. Once, while the Pentecostals were having a meeting, he set fire to the house where it was being held, though this was put out before the place burned. A few days later, he met his former sweetheart on the street and, drawing his knife, he wounded her seven times, as a result of which she died. Then one of the "prophets" of the church of the Pentecostals announced that he would raise the maiden the next day at 11:00 o'clock, on the basis of a revelation he had received from God. Thousands of people gathered to see how the matter would end. The officials had not yet come for the inquest, so the corpse still lay in the spot where the murder had occurred. The police had come to take it, but, hearing the assured declaration of the "prophet," they left it alone and waited, along with the rest, to see what would happen. So it was in the presence of an immense crowd, waiting in tense expectancy, that the man was to have his faith tried.

Finally, at 11:00 o'clock he appeared, and prayed to God over the corpse that He would raise the maiden from the dead. But she did not stir. He shook her hands—then her head—but still she remained motionless. What a tragedy! It was enough to drive him mad! After this, the church announced that their "prophet" had sinned, and hence God had not heard his prayers. So they excluded him from their fellowship.

This incident illustrates how Russian Christians often put their own emotions above everything else. The Russian is particularly subject to danger in this direction, because he is too little accustomed to subjecting himself to the control of reason. But, on the other hand, this characteristic leads to good results also, because, due to this very thing, he is capable of surrendering his whole soul to Jesus Christ; though, if he is in the hands of bad leaders, he may fall into serious error. The Russian evangelical churches carefully avoid all connection with the Pentecostal movement and reject its doctrines, regarding it as unhealthy and not based on the Word of God.

Do These Christians Live the Christ Life?

But how much actual power does the Gospel exhibit in the lives of the Christians? Here is an instance. We sat around a table in the village of M——, reading the Scriptures. In our group was a certain peasant who had formerly been noted throughout the countryside as a drunkard and a wicked man. But now he had been converted, and the whole population saw that he was a new man. He had absolutely renounced his old life, and neither drank nor smoked, but read the Bible instead. Moreover, he was fifty years

old, had a large family of children, and only a few acres of land, but he preferred to live in poverty honorably, rather than enjoy riches in sin.

Another instance. A certain church was conducting an examination of persons who had applied for baptism. Among these was one brother who was the poorest of the poor. After he had left the room, the question was asked, whether anyone had any objection to his being received into the church. One member replied: "He said that he intended to enter suit in court against a Polish officer who owes him 450 zloty ($45.00)." Not only was the brother very poor, as already stated, but the owner of the factory where he worked had warned him that if he continued to attend the Protestant meetings he would lose his job. It was a difficult problem. "Should a Christian sue in court? Does that accord with the teachings of the New Testament?" They appealed to me as a visitor for my opinion. I replied: "In the New Testament it is said, 'Of him that taketh away thy goods ask them not again.' (Luke 6:30) Would the present circumstance present an obstacle to his being received into the church?"

"Yes, it would," they replied. "It is hard, but that is the way it is written in the Word of God." So they called the candidate and asked him, "Will you agree to renounce your claim to the money and not sue?" He agreed, and was received into the church. A few days later he received a promotion in the factory, and now he is a foreman over a small group of workmen. Thus does God respond to full trust in Him.

The Gospel of Christ is Practical

Many people say that the Gospel is unpractical. But to this we reply: "Our Christianity is often unpractical, but not so the Gospel of Christ. We must choose between two: either we must show people that the Gospel is practical, or else we must give place to the wise men of this world. The Gospel is conquering materialism, revealing to the world a new economic order founded upon faith in God instead of upon force, upon which human government is obliged to depend."

In a certain village near the town of Kazatin there lived a single Evangelical Christian, and all of his neighbors made sport of him. He had a little vegetable garden, which contributed considerably toward his living. Once he saw a crowd of young country fellows ride their horses into this, trampling everything down. His poor wife wrung her hands and cried. At this he began to weep silently himself and, entering his hut, he got down on his knees and prayed. The young men were amazed when he did not even curse them, and soon they began to attend the meetings at his house. A little later a small group of Evangelicals was formed. And in the autumn they brought him three times more than they had destroyed. There was God's answer.

The Gospel is the Power of God

The people in that district are very poor. In a certain village they lodged me with the deacon of the Evangelical church. He was a knife grinder, and his family's living depended upon his daily earnings. This is an example of the extreme poverty prevailing there. But this denomination of poor people understands the meaning of the term, "gospel of the poor," for that gospel inspires men to trust in God absolutely.

The Gospel is the power of God, and hence I am not ashamed of it. Let us all sacrifice everything in order to confess it with such devotion as that poor brother exhibited who was willing to surrender all for the sake of Christ. And let us consecrate to Christ not only material goods. "Money is the very least that we can give." What is needed is a full surrender of the heart. Otherwise, a church will be only an organization, instead of a living organism embodying the image of Christ.

The Command, Compassion, and Coming of Our Lord Jesus Christ comprise the Obedience, Throb, and Urgency of Missionary Enterprise.

GLIMPSES OF LIFE AT RADOST

By MOSES H. GITLIN

Radost Bible Courses,
Radost, Poland, August 28, 1930.

Dear Pastor Hogg:

I had the joy yesterday of breathing freely, for the first time this year, after I got through with all my correspondence and other duties. I sat with a friend in the sun for about half an hour, drinking a cup of tea and chatting over spiritual problems. We then strolled through the garden and I had two apples, picked up from under our own apple trees. My! How tasty were the apples, how pleasant the walk, how joyous the talk, how light the heart when the conscience is not troubled because of unfinished work, or duties not performed! I worked hard all during my "vacation", but now I am enjoying the "peaceable fruits of righteousness." Glory to God! Praise God from whom all blessings flow! Now two or three more odd things to attend to, and then I shall be free to set out upon my evangelistic trip.

I am giving you this report in the form of a simple letter addressed to you as an older Christian brother and responsible supporter, under God, of God's work entrusted to us here. I am writing it directly, having before me only a bare outline of the subjects. You will forgive me, please, for any lack of rhetorical expressions or artistic descriptions. It is a busy man's statement. However, what I speak, "I speak the truth in Christ, and lie not." I had rather underestimate than overestimate matters.

Our Bible Course

I sent you the other day a descriptive article about our Bible Course, or rather its system, written by one of our students. I may add a few words here. I consider that system a great attainment in itself. When it is completed and put into operation on a wider scale through our proposed "Correspondence Course", it will be the means of blessing to many. Reports reach me from our students, and from friends among whom our students work, that our system of Bible study has been a great help in expository preaching.

Our Bible Course Students

Most of our students have returned to their respective homes, where they are helping their parents on the farms. One of our brethren, Mr. Jacob Replecki, a White Russian, was driven out by his father, so he is obliged to work in a factory. His Jewish fellow-workers like him very much and he is a good witness to them. One of our students is doing evangelistic work in his own district. Others write to us that the calls for visiting surrounding villages are so great that they can hardly attend to any temporal work. Those who have believing parents are naturally allowed to go out into the spiritual work. With the exception of three, we have heard from all of our students of last year, and they all want to return for their third course.

I told one of our boys that the financial stringency is so acute this year that we do not know whether or not we shall be able to have the Course this year. He looked at me sadly and said, "Brother Gitlin, when you left the School in 1927, everybody was mourning. The brethren think that you have no right to do what seems to us to be the easier thing for you to do—give up the school. You must do everything possible to keep up this place, which is the only one of its kind in the whole of Poland."

Our College Preparatory School Students

We were led of the Lord to provide an opportunity for two of our best young people to pursue a college preparatory school course in Warsaw. There is no trained ministry in Poland, to speak of. The Lutherans are the only Protestants having High Schools of their own. The free Evangelical Christians have no school at all of their own. We feel

that God wants us to help train a few future teachers for Bible Schools and general schools of education. These two boys have each made two High School years in one. They were promoted to the sixth course. The entire High School course has eight classes or courses or years. How I wish to God we might be able to continue helping these worthy and able young men!

One of them, Brother John Gonchar-Barchuk, is anxious to dedicate himself entirely to God's service. He is the one who wrote the descriptive article about the Bible Course. The other is Mr. Boris Wolosiewich. He came to the Lord through the influence of his godly parents, who have been Christians for some years. He is gifted as an artist and cartographer. He made for us two maps of Palestine, in the Russian language. People marvel at his ability. He is begging us to enable him to return this year for the continuation of his studies. If we do not help him, there is no hope for help from any other quarter, unless God performs a miracle.

We now have another young man, a Ukrainian named Anton Haponuk, nicknamed the "engineer". He planned and built the new additions to our property, and he does all our odd repairs in the way of joinery and carpentry. He made the see-saw and a kind of "Merry-go-round" for the children of the "Fresh Air" work. He never went to any school. When he heard the Gospel preached, he became interested in his soul's salvation. Someone offered him a Russian copy of the "Word of the Cross", and from that precious little booklet he learned to read, while tending the cows or minding the horses. He early developed a technical mind and eye and hand for construction. He can repair shoes and make a good job of any work you propose to him. He is a beautiful Christian boy. He never studied music, but developed an "ear" for that, and became the choir leader of his local assembly. The dear boy has spent the last two summers here, putting in half a day in study and the other half in work. I have it upon my heart to help him go through High School and on to a polytechnic school. He would be the first Ukrainian Christian engineer in Poland. It would be a great investment for the Lord's cause in Poland to help this boy. Then, too, we are helping our institution by helping him. Our property has risen in value, thanks to the untiring labors of this boy during the past two years. When the Lord puts an idea into my heart, I consult with Brother Haponuk. He smiles sweetly, saying that it is marvelous what a Jew's head and a Ukrainian's hands can accomplish when the two are united in the common cause of Christ. Please pray for and help this dear Ukrainian brother of yours, Mr. Anton Haponuk.

There are several others who are begging us to help them, in Christ's name and for His cause, to reach a higher level in their humble education. God led them out of spiritual darkness, and now they hate to remain in intellectual darkness. Then, too, the ordinary Catholic is not required to be ready to give a reason for the hope within him, but our believers are expected to do it, and a limited education is a great hindrance in their approach to others. You must remember that the Catholic clergy fights our believers, calling on them for debates, etc. We are constantly in watchful prayer that this privilege of education be given only to the most worthy and capable, and it is always combined with a partial course of Bible study and practical Christian work, so that these young men are greatly profited and well prepared for their work.

Our Music Students

We had two brethren attending a music school in Warsaw. There is only one trained music teacher among the Evangelicals in Poland. We need trained choir leaders. We need a few men who could conduct, among the simple-minded native choir leaders, courses in sight-reading and conducting—hence our helping these two young men.

The older of the two is a Ukrainian, Mr. Artem Kazinirski. He is a genius. Experts in music consider that he has an "absolute ear" for music. He picked up music all by himself and, prior to his schooling, he wrote some thirty odd poems and composed the music

for them, some of them being sung by his local choir in the city of Rowne. He made very good progress in school, and is asking that he might come back. Last year he stayed here through the summer and made himself very useful by painting our house and chapel and class room, both inside and outside, as well as part of the fence and a number of other things that were badly in need of a coat of paint. This year he is spending his vacation at home. He was anxious to be here during the summer so that he could practice on the piano, as he has no instrument at home, but for economy's sake we could not have him.

The other music student is a Russianized Pole, Mr. Bronislaw Stawinski. He, too, is a self-made man or, as we would put it, a God-made man. I was told that his pastor refused to give him a letter of commendation to our school, giving as the reason for his refusal, "The nightingale never attended a music school, and see how it sings!" Our Brother Stawinski seems to be gifted of the Lord, not only with an "ear" for music but also with hands for work. He is a "jack of all trades", and master of some. He understands joinery and carpentry, even putting together a guitar some time ago, and he can repair watches and clocks. He is working at the water system of our house this summer, transferring the reservoir to the roof and giving running water to the entire house. He is planning to do the same for two adjoining buildings. This work is still in progress, even though we are sorely in need, but we must avail ourselves of his summer vacation, and so little by little we buy the piping, etc. We are working out a plan to give our brethren eight rooms this year instead of six, as in former years. This is being made possible because of our dear brother's work. He could install for us a dynamo and motor for our own electricity. I should like very much to have him continue at school next year, using his free time in a gratis manner for the school. I am praying, too, that he may be of help to us later on, both in the elementary music department of our school and in the technical and mechanical part of our work.

(To be continued in next issue)

THE RADOST ORIGINAL SYSTEM OF BIBLE STUDY

By JOHN GONCHAR-BARCHUK.

The following article, written by one of the students in the Radost Bible School and translated from the Russian, gives the system of Bible study that has been used in the program of the School's work. We thought our readers would be interested in having this outline of the method and intent of the Bible Courses that have been given in this School, which has been attended by believers, both Jews and Gentiles, from different nationalities in Europe. Pray that the labors expended in this work of preparing native workers for ministry among their own people may be richly blessed of God.

(Copy of translation from the Russian.)

"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10).

There were many moralists and philosophers among the heathen nations who lived almost contemporaneously with Ezra. One such philosopher was Socrates. He endeavored to awaken the conscience of his fellow-citizens, and by word and life encouraged them to a clean and exemplary life. But, on what did he base his teaching? He based his teachings on the epigram inscribed on the heathen temple in Delphi, Greece, which proclaimed, "Know thyself". Self-knowledge, according to Socrates, is the antidote to evil.

This important truth was taught by the Apostle Paul. "Take heed unto thyself, and unto the doctrine" (1 Tim. 4:16). When we look unto ourselves, we find there corruption and inclination to evil. See Rom. 7:18. But when we look into the doctrine, we find a way out of our condition.

Ezra understood this truth, and therefore he betook himself with all his heart to study the law of the Lord, and to do it, and to teach others the law and truth.

The result of Ezra's application was the repentance and conversion of Israel, (Ezra 10:11-12); but Socrates was poisoned and his teaching has not effected very important results.

Oh, how infinitely high towers the law of the Lord above the teachings of the greatest of men!

The law of the Lord not only instructs us, but also rebukes us, corrects us, and leads us on in righteousness, bringing us into perfection. 2 Tim. 3:16-17. If we were to know the law of the Lord as we should, oh, how it would reduce our misunderstandings, quarrels, and schisms, and oh, how it would increase our mutual understanding, remorse, unity, and love! "Sanctify them through thy truth: thy word is truth."

I know, dear believing reader, that I am writing to you no novelty; for who doth not know this truth? But to carry through into life this truth—for this the Christian Ezras do not bestir themselves so ardently.

This truth is known also to the brethren the preachers. Yet, they are lulling the believers quite often with beautiful sermons, which are only based on a few words of the Holy Writ. They can not evidently do as Ezra did—"to read . . . and give the sense." Neh. 8:5, 8.

This truth is also known to Bible Schools. Yet, in those Bible Schools there are being taught, in great numbers, various subjects about the Bible, but little of the Bible proper. There is being taught how to preach rhetorically, but not how to divide rightly the Word of God. 2 Tim. 2:15.

It was for this very reason that I was formerly set so bitter against Bible Schools. However, I got to see that not all the Bible schools are as bad as I imagined. This happened when in the year 1929, in the month of April, I incidentally came to Radost. I went to the lecture. I saw there that which you would have seen in the assembly of the Jews on the street before the water-gate, as referred to in Neh. 8:1-3, 8; or what you would have seen in an assembly of Jews in Berea, as referred to in Acts 17:10-12. In the former case the Word of God was read and its sense given, and in the latter case the Word of God was searched and compared. Well, this I consider to be the divine plan for our study of the Sacred Scriptures. And this very method is being employed for the study of the Holy Scriptures, in Radost, at the Bible Courses.

The Bible is being studied here in its own order, commencing at the beginning—book after book, chapter after chapter, and verse by verse, till the whole is covered in three school years.

In the lectures, compiled by the teachers and given out in printed form to the students, questions are given for every thought of every verse of every chapter of every book of the entire Bible. These questions go so minutely into the contents of every verse, that not only the thought of the verse but every term of importance, does not pass the attention of the student. The answer to these questions is in essence the explanation and application of the text.

To these questions are added the following helps: a title for the entire passage, a synthetic division of the passage, a textual comparison between the Russian translation and the original text, an explanation of the possible difficulties in that passage, its doctrines or dogmas, the ethical teachings, parallel passages, references, literary gleanings bearing on some statements of passage, homiletical hints, selected hymns, practical illustrations, spiritual applications, dispensational truths, a consideration of types or symbols or emblems of the passage, standard comments and explanations of terms. This is all given in a popular form so that our simple brethren could grasp it.

Each lesson is gone over twice. First, the general exposition is given by the respective teachers of the Old and New Testaments, in devotional hours, morning and evening, which are open to the general public. Then the same lesson is studied privately by the members

of the class, students having to write down on their lesson sheets the replies to the questions of the lesson of the day. This sort of home-work lesson is combined with questions or inquiries of students or quizzings of teachers, as occasion requires.

I hope, dear readers, that you will understand that, with such a minute study of the very text of the Bible, a person is bound to enrich his mind and heart with the knowledge of the wisdom which comes from above, and is pure, peaceable and gentle. Perhaps followers of such a method of Bible study, I mean our brethren here, may not at first be in a position to preach rhetorically, as the students of other Bible schools, but they will know the Word of God. Our students will perhaps not be able to tune up the moods of their listeners, but they will be enabled to feed the spirits of the people. This, of course, is conditional and depends upon the measure of the dedication of these brethren to the Lord, and His sanctifying them.

O, that God would give us more such schools, where the Word of God would be studied according to the method of Ezra, Berea, and Radost! We beg all those who love the Lord and his truth, to pray for us that the Lord may establish the work of our hands in the study of His holy laws.

CHRISTIAN ACTIVITIES IN HUNGARY

Hungary, August 30, 1930.

My dear Brother Hogg and Christian Friends: .

I have again received the six splendid varieties of tracts issued by the American Tract Society. I am making very good use of them on the market square, handing them out with the provision that they prayerfully read them and then share them with their friends. These tracts are in great demand, being carefully preserved, and they are sure to carry blessing to many families throughout this great city. I have secured the Mayor's permit for their distribution. I shall send a number of them to the Superintendent of the State Prison and, if it is possible for me to secure more tracts, I shall later go in person and visit the inmates, distributing the tracts among them. The State Prison is in the neighboring city of Szeged, the second largest city of Hungary, about fifteen miles from here.

EUGENE NAGY

I am planning to hold Gospel meetings in the various Reading Circles of this city during the coming fall and winter season. I also expect, on Sunday afternoons, to have services in the large chamber of the City Hall, using my Orthophonic Victrola to render the "Messiah" and other American sacred songs. I am expecting the Lord to do great things in these meetings.

The work is progressing, but the great need is still that of a permanent meeting-place. This my limited finances will not permit. I am praying for the work of the Master in dear America, and ask you to remember me also in your prayers.

Yours in Christian fellowship, EUGENE NAGY.

GLEANINGS FROM MY VISIT TO SOVIET RUSSIA IN DECEMBER, 1929

By Mrs. CLARA S. GITLIN

HAVING left my parents in Russia in 1923, I naturally longed, during the last few years, to visit them. The death of my father greatly intensified this desire. I just burned with a passion to see my old invalid mother, and to witness to her, perhaps for the last time, about God's love to her through Jesus Christ our Lord. The Lord granted my petition. Along with my joys there came also sorrow because of what I saw, heard, and felt in connection with the cause of God there, and this I desire to share with the friends of Russia's evangelization. This is not a learned review, but a simple sharing of personal impressions.

MOSES GITLIN AND FAMILY

Improvement of Conditions in Russia

Having lived in Russia during the innovation of the Soviet regime, and having again visited Russia in 1923, during the NAP period, I can with some measure of intelligence make a comparative study of the conditions prevalent there now.

The first sign of improvement I noticed right here in Warsaw, when I got permission for a vise within twenty-seven days, and the vise proper within two and a half hours, and no waiting in line either.

In Russia, I was impressed with the great amount of constructive work going on, as in the way of putting up buildings, also in the revival of industry. There is but little "worklessness" in Russia. The "piatilietka", that is, the plan to put Russia on a proper footing within five years, is certainly making headway, being carried through vigorously. It is the theme of the day in every town.

Economic Conditions

However, with all the above mentioned set up activity, there is no real prosperity in the land. Workers are getting very meager wages, and have hardly enough for the simplest way of living, with no sign of comfort and, still less, of luxury. My brother, a first class type-setter, gets only 80 roubles a month. Out of this must be taken the various taxes in connection with the five year plan. Taking into consideration the enormous high cost of living, they must live very simply.

A certain Hebrew Christian brother in D— is a laborer, earning only thirty-five roubles a month, and out of this he has to pay his rent, support his wife, etc. Of course, professional men are better off. Young physicians get 120 roubles a month. Engineers, whether

they be of the pre-war times or the Soviet production, get up to 400 roubles a month. Intellectual workers get between 100 and 150 roubles a month. A plain factory working man is better off than all, for he gets the first consideration in all the card system for procuring food and raw materials or finished products. There is much begging going on in the streets. I saw a man selling his shirt right from off his body, to keep himself going.

Housing Problems

In the large cities, long ago every house of any size was demanded by the government, and turned over to the possession and management of trade unions or tenant cooperatives. The working man usually is allowed only one room, sharing the kitchen with as many as live on the floor or in the house. In the provincial towns, some property still belongs to the legitimate owners, but no one knows when the local authorities will find a reason for depriving him of it.

Social Life

This housing condition, along with other problems, has created a specific social state of things. One can easily imagine what disorder, what quarrels, and what unhygienic conditions would prevail in a kitchen where there are several housewives. Each of these has her own small oil burner to cook on. There is a wall-newspaper in every large tenement house, on which every one has the right to record complaints or slander someone else. This is the cause of much gossip and many quarrels. These very often develop into real cases at the regular workingmen's courts of justice. With the abolition of the regular day of rest (no Saturday for Jews or Sunday for Christians), people find it impossible to visit their friends or enjoy a day of quiet.

Godlessness

Theoretically, one ought to differentiate between abstract atheism, hostile tendencies to religion, and direct persecution of such. However, in Russia these three are so correlated that it is hardly possible to draw the line of demarcation, and yet I shall try to do so. I shall treat these separately.

Militant Atheism

No matter what diplomats may say about dealing with Soviet Russia and not with the communistic party, the truth of the matter is that these two are one, and they stand or fall together. To the communist party "religion is the opium for the masses", and in their zealous endeavors to rid the country of religion they have the fullest sanction and support of the government, though it may not be always officially so. Hence, what in America is a matter of mere program with the four A's, is in Russia an active campaign.

Atheism in Russia has ceased to be an ideal conviction of individuals. Atheism is a sort of a state religion now. It is stylish, it is modern, it is popular, and it is being pushed into the throats of the people. If a person in a factory is religious, he is laughed at, persecuted, and often deprived of his position. Former Christian workers, or otherwise prominent Christians, are forced to join the Blezbozny Jacheiji — a group of godless ones —under the threats of depriving them of work, and their passive acquiescence is being exploited for the boosting of atheism. The good old Russian "spasibo", being the Russian "Thank you", (the etymology of which is "God save you"), is being scorned at, and put out of the Russian lexicons. Children of believers are especially enticed to join atheistic clubs, and, if this fails, there are hints and threats of an economic nature. Atheism is most successful among the Jewish youths. The schools are the hotbeds of atheism. Contrary to the original provisions of the Soviet constitution about freedom for religious as well as anti-religious propaganda, the former is criminally neglected and opposed, while the latter is being exploited to the full. There being no other press but the official Soviet

or communistic organs, every other public vehicle for the molding of opinion being monopolized, one cannot escape the atheistic propaganda and its subtle influence. The atheists seem to be happiest when they are most blasphemous, and when they can hurt and insult the most sacred feelings of the religiously minded persons.

Persecution of Jews

The Jew suffered in Russia under the Czar's regime on account of certain civil or political limitations, and occasionally from racial excesses or pogroms. But the Jew was left free in his spirit, as a rule. Now there is a systematic, pitiless persecution of his spirit. Russia is not free even now of anti-Semitism, and occasional excesses take place. The worm of persecution has reached the very heart of the Jew and is eating it away slowly but surely. Their synagogues are being taken from them; their ritualistic slaughter is being prohibited, only fowl being secretly killed by the shoichets (ritualistic slaughterer). It is very hard for the still pious Jewess to get the candles needed for her Sabbath-eve blessing. No cheider-school for teaching Jewish religion is permitted, and the well-organized spy system sees to it that no secret school is conducted.

Persecution of the Greek Orthodox Church

I did not come across any Roman Catholic communities in Russia, so I cannot give first hand information and shall therefore pass over the subject of the ill-treatment of these. I shall touch only upon its sister church — the Greek Orthodox.

My first impression of the pitiable state of that church and the sad plight of its priesthood and adherents was when, on the streets of Kharkow, the capital of Ukraine, I met begging priests. The face of one bore marks of nobility of birth and character. But his clothes, oh! so wretched! and his looks so pitiable! Many of these priests, I am told, have become cobblers—a comparatively easy trade to learn—and thus they earn some kind of a living. Those who recanted have been given intellectual positions. The requisition of many churches and the turning of them into atheistic or communistic clubs is a well known fact. But what is being done with some of the left-over churches? Every effort is put forth to get hold of them. Some church courts are turned into a sort of inn, the peasants bringing in their products to be turned over to the cooperative stores or stationing their vehicles or animals there. Some churches extending along the street block or on open boulevards are used for a passage way. Many churches are otherwise desecrated, so that even a Protestant, with less of the intense feeling of reverence for a church building, feels the sting of the enemy's assault on things religious.

Persecution of Nonconformists

Students of Russia and Russians know of the extremities in the nature of these. From extreme monarchism there was made a swing clear over to extreme communism. From a union of state and church they swung over to a union of the state with atheism. And yet, the government does not desire that it should bluntly appear, either at home or abroad, that the persecution of religion is official. Hence, the work is carried on by the communistic party. But even the communistic party would not wish to have it appear that they carried on persecution directly and purposefully. Hence, indirect pressure is made upon religion. Allow me to speak first of the indirect persecutions.

Before entering Russia, we were surprised to learn from Pastor Goetze that one of our former students, Mr. A. B., whom Pastor Goetze supported as a worker, had written to him a very arrogant postcard, refusing to receive help or to correspond with people from a bourgeois country. Upon entering Russia, I learned that the said postcard was just a manoeuvre dictated by considerations of expediency, and was demonstratively written in order to hint to the censor, and through him to the authorities, that the Evangelicals refuse foreign funds for propaganda, thus seeking to ingratiate themselves into the favor of the authorities.

Believers also are being pressed upon to have a "Lenin Corner" in their home, consisting of Lenin's picture, his sayings, the red flag, etc. Together with this, as it were, patriotic expression, are interwoven delicate fabrics of godlessness.

Brother B. S., being an old Jewish missionary under a Swedish Lutheran Board, was refused the privilege of getting food at the state stores, had trouble with the holding of his dwelling place, etc. He was told by certain authorities that if he handed in a statement for the press, renouncing his religious ministry, he would be given the rights of a workman. He hesitated and thought, but finally gave in. When his statement appeared in the official press, the editorial remarks made it appear to be a voluntary recanting on his part, not only from the ministry but from faith in God in general.

Another younger brother, whose initials are M. L., related a similar circumstance.

The authorities succeed in finding out the weaker element in the church and, making them yield to them, employ such as spies. These wolves in sheep's clothing remain among the sheep. The brethren fear to excommunicate such, and yet in their presence it is hard to breathe freely.

In what fear and trembling the believers are, you yourselves may notice from the fact that almost all of them, when writing letters, especially abroad, do not give their name or address. Even the letter within the envelope bears no return address or full signature of writer.

The believers asked me not to say a word publicly. Neither was I to mention privately that I came from abroad. It used to be a well known custom, in Russian Evangelical assemblies, to deliver greetings from other saints—but not now.

The same indirect persecution is seen in the case of the meeting halls. While the Greek Catholic church edifices and Jewish synagogues are being demanded more or less openly or directly, meeting places of the Evangelicals are of necessity not treated thus. Our brethren do not possess costly edifices, as a rule. The humble rented halls or rooms are usually well attended, enough to warrant their use. So the authorities come, under various pretenses, and issue an order for moving out, and then see to it that they get no other place to rent. Naturally, when believers have no central meeting place, they are bound to disperse and be weakened.

Allow me to speak now of the direct persecutions.

I was told of placards being put out in some cities—"Down with the Bandits and the Baptists!"

When I arrived at Kieff, I was surprised that, in spite of my persistent knocking at the door of the home of a Hebrew Christian family, it was not opened. Even when I replied to the inquiry as to who was there, I had to wait again for several minutes. Finally the door was opened. The faces of the folks were pale. They did not expect me, neither had they recognized my voice. They thought that officers had come to make a search, so they attended to the burning up of some letters from abroad and putting themselves into "order."

The Baptist Church in D— meets in a cellar. It requires the grace of God to stay through a meeting there.

The abolition of Sunday, as a rest day, is nothing but a direct persecution of Christianity, and a means to an end—to destroy the exercises and influences of religion.

The Seventh-Day Adventists had a flourishing communal farm near the city of D—. It was the talk of the district. It evidently gave too much credit to religion, so, under one pretense or another, the authorities dispersed the colony and had their own folks settle there, christening it with the name, "Red Victoria."

While all citizens are obliged to register with the local authorities, the Evangelicals are subject to a special registration. Thus they seem to be considered a very dangerous element.

Often workers of a certain shop, factory, or other state enterprise are influenced by the communistic element to adopt a rule that those who do not belong to the "godless club" should not be tolerated there. "Majority rules", as it were, and so the believer is ruled out of the shop.

Demoralization Among Evangelicals

As stated above, many believers turn hypocrite and treacherously remain in the assemblies. Others again are honest enough to give up connection with believers altogether.

Not having presbyters of their own, and not being visited by elder brethren, many assemblies in the provincial towns and villages are run down spiritually. Here is an example.

A certain old Jew died. He was a good man, as the world would say. The landlord, or rather former landlord, an Evangelical, met a daughter of the deceased and, in speaking about the death of her father, said, "Tsarstvo emu niebiesnoe", that is, "May he be in the Kingdom of Heaven!", which is a Greek Catholic obituary wish. He evidently forgot that a Jew is also subject to Mark 16:16.

Brother A. K. admitted to me that he told numerous lies in order to get a pair of overshoes, which he needed badly.

Many of the believers had gotten so used to "krivitj dushoju", that is, to be unscrupulous, that they frankly admitted and related about it.

The meetings, in many assemblies, have become cold and formal, just dragging in any old way.

The Survival of the Fittest

The Lord evidently always has his 7000 who do not kneel unto Baal.

So we hear of believers who are true blue and, through thick and thin, are loyal to God, His Christ, and their testimony.

I personally have not seen much to encourage me along these lines, but I am told that, in the larger cities, where believers cannot meet openly for meetings, they gather in private homes, as if it were for social affairs. They have a cup of tea, some biscuits, etc., and along with it there are "speeches", which are rather devotional talks or expositions of Scripture, accompanied with prayer.

I am reminded of an old Hebrew Christian sister who makes it her business to learn the whereabouts of funerals in the city, and she goes there, fearlessly carrying on personal evangelism.

(To be concluded in next issue)

OUR FRIENDS IN GERMANY

Wernigerode, Germany
July 25, 1930.

Dear Sister in the Lord:

We have now left in the past our Believers' and Missionary Conference for this year, and the general meetings in connection with it. It was a precious conclusion to the exceedingly rich service of the past year in connection with the work of the Mission. The themes of the speakers had obviously strongly moved them, and God gave them much joy and power in passing on to others what He had previously given to them.

Extraordinarily rich was my personal experience in the last half year. Had one not from time to time received so much joy, refreshment, and encouragement, one could not have performed the several tasks. However, I am now feeling weary in spirit, and without doubt am in need of an intermission. My beloved wife and I are, therefore, hoping to go somewhere for a little change. Before we go, however, I must discharge many matters which have been temporarily set aside. Were it not for these duties, I would gladly write you more in detail concerning our work and future plans. I believe we face a new and great task. Perhaps I can write you later concerning these approaching problems.

My wife and I send hearty greetings.

Yours,

Jacob Kroeker.

PRAYER LETTER

September, 1930.

My dear Fellow-Christian:

Why is the Church of Jesus Christ not awake to the situation in Europe today? Why is she not distributing to the necessity of the saints sorely persecuted in Russia, who go on witnessing with the determination that the cause of Christ shall persist no matter what distress or martyrdom they must endure as individuals? Dare we shut up our bowels of compassion to our brother, and fail to give him what he needs to spread the Gospel in Atheistic Russia at this time when no missionary from the outside is permitted to work there? God has broken the power of the Greek Orthodox Church over the people, and the church has grown in the last ten years from 6,000 to 9,000,000 at the lowest estimate. What this revival will mean to the nations of the East, no one can say! If thousands of Russian women are willing to go into the Nomadic tribes of Turkestan to propagate the principles of Communism, what multitudes they will lead to His feet when they are brought to a knowledge of Jesus Christ, whom to know is life eternal! Your suffering brother in Christ needs your help. Little children need your help, and now!

Several years ago Premier Lloyd George said, "Hunger in Russia backed up with anger in Germany may mean Europe's destruction." The Jew, Greek Orthodox, and Mohammedan have called a rally to God, uniting their forces in a brotherhood against their common foe, Bolshevism. The Pope fears this world menace. The Christian Church in Russia is undergoing the greatest persecution since Apostolic days, some have said. Ten long years they have called to us for help. We have failed them. Hundreds of Christian women and children, sent into Siberia, froze to death on the way last February. Christians are being killed, tortured, and imprisoned. Will we not heed their mute appeal as willingly they die for Jesus Christ? Not to act now may mean our own loss of life and property.

Out of the 200,000,000 of Soviet Russia and Central Europe, 180,000,000 are going into Christless graves. This generation has not been evangelized. The walls of the Ghetto have fallen, the authority of the Greek Church has been removed, and though Rome is increasing in scope and material power, yet there are many hungry souls found therein. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:14). Jew and Greek stand at the crossroads, crying out, "Lost! My religion!" Bolshevism, Christian Science, Spiritism, and other 'isms' offer their gospel. This hour is God's hour of opportunity for the Gospel in Europe. There is a response such as we do not see in America.

Ten million Jews! Many are accepting Christ! The majority have not had their chance. There are four reasons why the Jew in Europe responds to the Gospel in great numbers today.

1. The majority of Orthodox Jews are here. When the Orthodox Jew accepts Christ, he testifies, because of acquaintance with the Old Testament, "I have not changed my religion; I have found it."
2. The Jew of Europe is very idealistic. The American Jew is materialistic. In addition, poverty, loss, and suffering are driving him to Christ.
3. The Jew has broadened his horizon in every sphere, and is losing his old prejudice against Christianity. He is open to read the New Testament.
4. He has found that his religion with its forms and ceremonies is not practical. He wants something to replace it.

Facing these facts, the task of the Church in America is two-fold:

1. Relief must be given to the children of God in Russia in this their hour of trial.
2. A Gospel wall must be built in Europe while the doors are open, by the training of native evangelists and Bible teachers, from Finland to Bulgaria. This work is being done by our missionaries in the different countries.

Would you feel free to consider a monthly offering in your church or Sunday-School, to go direct to the field? If this is not possible, we trust an offering each quarter could be sent us. Nothing less than our best for these countries will keep peace and prosperity in our own land. War takes, and takes again a much larger toll. $10.00 monthly supports a *Jewish colporteur* out from a Bible School in Poland. You can have your own worker, Jew or Gentile, and have news concerning him through our office. If he does not know English, we have the letters translated. This will stimulate missionary interest in your church. According to the country in which he labors, $15.00, $20.00 or $25.00 is required monthly. We will send you sample copies of our magazine, with Prayer Folder showing our missionary fields and workers, if you request.

(Continued on page 31)

PRAYER REQUESTS FROM MRS. STETTLER

Poland, July 28, 1930.

Dear Friends:

The first thing for me to do is to apologize because I have been so neglectful in my letter writing. Please forgive me—I'll promise to improve.

I suppose most of you know that I have been in Poland since April of this year. You know also that my coming here was different from the way I thought I would come. The Lord led in such a wonderful way that one could hardly believe it. Ever since I gave my life over to God, I have experienced His leadings, but I think the last was the most marvelous of all. After every door had been closed and it seemed as though I would never get to Poland, the Lord opened the door in a most unexpected way. After I had once seen the Lord's will in that, everything went smoothly, so smoothly that one wondered why it had not gone so before. After that, when anything turned up that seemed as though it would put a stop to my coming, the problem was always solved. That happened more than once, and we took it as "Gideon's fleece".

On June 15th I was married to Mr. Stettler. We are for the present located in Lodz, where Mr. Stettler is substituting for another worker, who is absent on a deputation trip. There are more than 200,000 Jews here in Lodz, and only two missions for them.

You can imagine that there is much opposition from the Orthodox Jews. The Jewish papers write long articles against the missionaries. One of the believers said some time ago: "It was just such an article in the paper that brought me to the Mission. I wanted to learn for myself if what I read in the paper was true." He came, and today is one of the most earnest among the believers. Psalm 76:10. Pray for this work. Much prayer is needed for the believers, who must suffer persecution from all former connections.

One of the great works we are engaged in is the publishing of Polish tracts. There is very little done along this line. The tracts are selected from the best of German and English, being translated and printed. This work is much appreciated. I have not seen one Pole waste a tract after receiving it. Just at present, there are about six or seven tracts in print. These are all just what the Poles need.

Pray for the young man who does the translation work. He is known to have a very good knowledge of Polish and seems to be a bright young man. How far the truth has gotten into his heart in a practical way, we do not know. He is a Hebrew Christian. We are not able to do much for the Poles, not having their language, but in this way the Word will get to them. Pray that the message may find a good soil and bring forth much fruit.

Mr. Stettler has been asked to take charge of a Bible Course, which is to be held the latter part of August. There is much preparation needed. Pray for this.

In the fall, a new magazine is to be published for the upbuilding of young Christians and young Christian congregations, among the Germans in Poland.

Pray for the whole work in Poland — among Poles, Germans, Russians, and Jews. Hearts are ready and longing for the Gospel. The people here, especially in the country, are very emotional. You can imagine that this fact gives good soil for false and unsound teachings.

I was asked to take charge of a class of young German-speaking girls, during the summer months. They are all lovely. Pray for them and for me.

Now you know a little of what is going on here in Poland, and you can pray more intelligently. May God bless you richly!

Yours in the service of the King,

MARTHA SCHAEUBLE STETTLER.

"SURELY THE WRATH OF MAN SHALL PRAISE THEE"

Poland, August 18, 1930.

Dear Brother in the Lord:

Peace be unto you from our Lord and Saviour Jesus Christ!

Though I do not know you personally, yet I have heard of you and know that you are a child of God as I am too, and therefore I feel free to write to you. I thank you very much for the loving gift which I received a long time ago. Forgive me, please, that I did not answer you at once. It is because of lack of time and because I do not know the English language very well.

I have had some interesting experiences which I think will be very interesting to you also. If you judge that it will be wise to put it in the magazine, you may do so, in order that others may read it and pray for me.

As you know, our law and customs are very different from those in America, along both social and political lines. I fear that Americans do not always appreciate the liberty and the advantages that they have, which we in Poland do not possess.

I went to visit in a certain village, two of my brethren accompanying me. In a special meeting held there, the Lord was with us in great blessing. However, in the midst of the meeting, several policemen came and arrested us and put us in prison. According to our law and custom, anyone who is arrested for a minor offense simply pays a small sum of money and is set free. The brethren who were with me had money enough to enable them to be liberated, but I had none and therefore had to stay in prison indefinitely. I was taken from one prison to another, and these frequent changes gave me a wonderful opportunity to testify to the other prisoners about the saving power of Christ, and to supply them with Gospels, tracts, and other spiritual literature. When they read the Word of God, many of them were convinced of their sin and wept bitterly. When I was finally set free, they shook hands with me most cordially and asked me to pray for them.

When I left the prison, I came to a village where a "discussion meeting" was in progress, to which I also was invited. The people had gathered to hear the Greek Catholic priests argue with the Protestant missionaries. The priests tried to prove that the Protestants were in error because their religious ceremonies were different. The Protestants gave historical background and quoted the Bible as the foundation of a true Christian faith. Each speaker had just ten minutes to present his side of the question and, as a guest, I was given the privilege of speaking for five minutes. After a Greek priest had spoken, a Protestant brother was called upon to speak. He began his argument by turning to the head of the village (who knew him well) and asking him to say something to the people with regard to his (the Protestant brother's) past life as compared with the present. The head of the village kindly stood up and told the people what a very wicked and immoral man the brother had been in the past, picturing him as a thief, robber, drunkard, instigator of riots, etc., but that now he was absolutely another man, his life being changed entirely. He testified that the brother attends the Protestant meeting, reads the Bible, loves all the people in the community, and forgives the wrongs done him by fellow-drunkards of the past. The brother acknowledged all that the head of the village said as to his past life, and added: "Yes, my dear friends, indeed I was just that kind of a man. It was because I was one of the flock of our Greek shepherds, who have no real concern for the sheep. But, praise God, the Good Shepherd found the lost sheep, and in His bosom I am safe, for He takes care of His sheep. Therefore I shall not want any good thing."

It was now my turn to speak. I took for my theme the Lord's Prayer, as they had sung it at the beginning of the meeting. I drew special attention to the words, "Hallowed be Thy name" and "Forgive us our debts as we forgive our debtors." I reminded the "shepherds" that God's name should be hallowed in their own lives, but that they lie before the Lord when they say "Lord, Lord" and, at the same time, hate and persecute the sheep

and do them all sorts of harm, while they are asking God to forgive them their debts as they forgive their debtors. When the people heard this, there arose a great shout and for several minutes confusion reigned, but the police silenced the crowd. Now, when I saw that the people were inclined to hear the Word of God, I read to them some portions from the Old and the New Testaments, proving to them the merits of the Christian faith. At this meeting many, many souls were convicted of their sins and became followers of the Lord Jesus Christ.

I am happy to learn that in this place a small church has been organized, consisting of sixty-six members. There were only six believers in the town at the time I visited it. Praise God for His wonderful power! He is able to turn the wrath of men to His own glory and honor. These new converts are so eager and earnest that they are willing to sacrifice their best in order to build a Prayer Hall, where they can meet to pray and to glorify His precious Name.

Dear Brother and all friends, you can see under what difficulties we are laboring, but we rejoice in the fact that some souls are being born into the Kingdom of God.

Your brother in the Lord, NAHUM SHUMAN

WHO ARE MY BRETHREN?

(MATT. 12:46-50)

To show the marked cleavage that exists between a child of God and one who has accepted the teachings of Communism, we give herewith the letter received from his sister by one of our workers. The Devil's lie, however bolstered by humanitarianism, keeps one from knowing God's saving truths and the fundamental teachings of the Word of God concerning the fall and ruin of man and the redemption of man by Christ, leading eventually to God's righting adequately all of earth's and man's sorrow. Man's plans and reforms lack these essentials and therefore sooner or later fail completely.

(Translated from the Russian)

Moscow, August 17, 1930.

"You are dear to me, but that phantasm with which you have become entangled, with its ideas hostile to Communism, and the fact that you serve religion, make our correspondence impossible.

I am renouncing our relation, because it is not consistent with my belonging to the party of Bolshevics, which is struggling for the liberation of humanity sighing under capitalism, and hence also is struggling against religion.

Some day you will understand it, I know, that religion is the tool of the rich for the enslaving of the afflicted. You will understand it, because you are honest by nature.

You have been caught in a sphere of enemies of the proletariat, where there is being preached the peace of the satiated with the hungry, of the afflicters with the afflicted. Some day you will awaken from that dope, even as our sister —— was awakened. Then you will be again to me a relative and kin."

GREETINGS FROM BERLIN

Berlin, August 9, 1930.

Esteemed Sister in the Lord:

Praise be to the Lord who has moved you to give me a great and unexpected joy! Through the gracious sending of your letter, you have made me very happy, since I am a lonely emigrant, forgotten by all. Only the Lord stands by me, and helps me to continue working in His vineyard.

Especially was it a great pleasure to receive the small "Messenger" with the pictures of the beloved brethren, Pastor O. R. Palmer and Pastor Herbert Hogg, since both of these servants of God have taken an active interest in my translation of the Holy Scriptures. Thank them for me and greet them most heartily.

Greet also most heartily our beloved sister from Odessa, Nina Melnichenko, who has shown such courage in her work for the Lord.

Herewith I send you the Swedish paper from Helsingfors, in which you will be able to read my article concerning the great awakening of the Academician Sjogren. Please share it with Pastor Palmer. I hope he is in good health.

You see I am beginning, in my old days, to write German. Surely it is a gift from the Lord. My translation work of the Word of God in the Osseti (my mother tongue) continues, especially my lectures in Osseti on matters pertaining to service. These have deepened my knowledge of the language. I hope soon to release several books to the printer. The Word of God is an everlasting treasury to mankind, and no temporary persecution can hinder its triumphant advance into the whole world.

Yours devotedly in Christ, **George Baiew,**
(Patriarch of the Osseti in the Caucasus)

BLESSINGS AND TRIALS IN CZECHOSLOVAKIA

Dear Brother in the Lord:

I am sure you will rejoice with us because of the Lord's doings in our midst. We are thankful that He is able to deliver out of Spiritism, Sabbatism, etc. Only yesterday a woman, named Mrs. A—, gave a clear testimony to being freed from Spiritism. For over two years she had been in its thraldom, during most of that time refusing all advice from us. However, our prayers and labors were not in vain. The testimony of Mrs. M—, who had been in the same bondage for five years, has greatly helped Mrs. A—, and both of them, I trust, will be a blessing to others who are still entangled in this snare of Satan. Surely the faithful prayers of those who had this soul on their prayer list helped much! We trust that someone will take an earnest interest in praying for the salvation of the husband and grown children of this family.

We do not have strikingly great happenings to report every day, but testimony is necessary every day in order to make the mountain peaks of experience possible. Recently, in our every day routine visiting, we found a Sabbatist woman colporteur in the home of one of our friends. Our putting forth of straight questions to the Sabbatist forced the answer that the Lord Jesus died to save us from the ceremonial law, which put the whole horror of the Sabbatist teaching before the undecided woman and brought her to conversion. In the course of the discussion, the Sabbatist woman's statements appeared so terrible to the other woman that she exclaimed, "You blaspheme!" This is but one case where the light of true testimony is needed. We cannot reach them all personally, but feel that by spreading our monthly tracts a large number can be reached in a short time. We are badly in need of new tracts, both along the line of Spiritism and Sabbatism. Please do uphold us in prayer that we may be enabled to go forward, "redeeming the time" which is getting short.

Our tract correspondence increases in volume and interest. We have a letter from one who in England came in touch with Christian Science and was led to communicate with us because of the finding of one of our tracts that someone had left in a street car in Prague. It is like casting our bread upon the waters. Who will take that soul as a prayer charge?

The summer has passed quickly, for we have had a Vacation Bible School for the children. We have various problems before us, one of which is the children's work. On some of the mission fields, perhaps most of them, we are told that the parents have to be won by reaching the children. Here the priests have such a strong hold upon the children, through their control of the schools, that we have to win the parents first before they are willing to stand the persecution of the priests. A family with seven children has recently moved to this community and they would be willing to send them, but they would be handicapped in the matter of making a living.

Since there are only two of us to teach in the Sunday-School, we must have it at 2 P.M., before the regular service. We cannot dismiss them at the close, however, for the parents want to be in the regular service, bringing the babies with them. In order not to have the service disturbed, we are obliged to take care of them. So, while I lead the main service, Mrs. Lukesh takes care of the children, with the assistance of one or two untrained helpers. You can easily see that it is no small task to occupy a bunch of lively youngsters, varying in age from two months to twelve years, from 2 P.M. until 6 P.M. To present them the Word in a way that they can understand, to draw object lessons from their every day life, and to watch their attention, obedience, and behaviour (many of them being used to roaming about the streets), is not very easy. We even have to supply them with a bite of bread, for they could not stay such a long time without eating, and somehow our bread seems to taste better than what they bring from their own homes.

Sickness has added to our cares. Miss Hollas is not at all well. Praise the Lord for keeping us in His service, in which we are glad to spend and be spent. We trust the Lord will raise us some helpers in due time. It is difficult to find those who have command of both languages and who are, at the same time, really consecrated to the task and well prepared for all the duties that appear. We are thankful that the converts do take active part, as far as they are able, but to train them adds to our round of duties. We trust that the Lord will lay the *material* needs on some one's heart, so that they may be easily and promptly supplied.

Thanking you for all past favors and greeting you with Hebrews 10:37, I remain

Yours in the Master's service,

CHARLES LUKESH.

"IF TWO OF YOU AGREE"

UNDER the stimulus of the Oxford Holiness Movement, which is connected with the name of Pearsall Smith, **conferences** for deeper consecration were held in various towns of South Africa.

The wording of the invitation sent out by Andrew Murray to his brethren, asking them to attend the Conference at Colesberg in 1879, gives his mind as to why it is necessary for Christians to come together in groups for enlightenment and prayer. Especially is it necessary in times of darkness, when a revival is needed.

"The blessing consists not merely in the interchange of thought. It is a well known fact that in proportion as the unity of the body is exhibited and fostered in love and fellowship, the unity of the Spirit is also experienced more powerfully. Where the Spirit of God is found working with power, visions are instantaneously obtained which otherwise would only have come after the lapse of years, and we are strengthened to acts of faith and consecration for which we have longed and longed in vain for many months past. That is because the Lord has said, 'Where two or three are gathered together in my name, there am I in the midst of them.'

"Solitude, however indispensable, is not sufficient. God speaks to companies of men as He never speaks to solitary watchers or students; there is a fuller tone, an intenser fervor, in pentecostal revelations than in personal communion, and, as we ourselves know, there is a keener joy in sympathy than can be realized in the devoutest solitude."

Two who recently came together for prolonged prayer were almost surprised by the real manifestation of the presence of the Lord, greater than in their private devotions. Could it not be accounted for in this way? They differed in certain aspects of the Word in which many differ, but were one on the great vital truths. They decided to concentrate upon the things in which they were agreed, forgetting their differences, and so were a help to each other. May God bring the twos and threes together, for prayer brings a revival!

There never was a revival without prayer. Does all prayer lead to revival? The lack of any great revival at present makes 'No' the obvious answer. What kind of prayer brings revival?

Finney says: "Agreement is essential. We should agree in our desire for a revival, not in words only but in life and action. We see the awful guilt of the church, who come and listen to messages about revivals and then go away and have none because they refuse to do their duty. How can you meet the thousands of impenitent sinners around you at the bar of God, and see them sink away into everlasting burnings?"

Finney taught his followers that the use of tea and coffee, which are only stimulants and not foods, was waste. What would he say of the luxuries Christians are seemingly considering their right in these days?

"Grave ministers and members of Christian churches are not ashamed to be seen countenancing an enormous waste of money; while, at the same time, the poor heathen are sending upon every wind of heaven their agonizing wail for help. Heaven calls from above, 'Go, preach the Gospel to every creature'; hell groans from beneath; and ten thousand voices cry out from heaven, earth, and hell, 'Do something to save the world!' Do it now! Oh, now, or millions more will be in hell through your neglect!

"Shall prayer be heard, unless we are willing to deny ourselves? I would not give a groat for the prayers of as many such professors as would cover the whole United States.

"We should agree as to motive. The supreme motive must be the glory of God. Natural sympathy and compassion must always be in subordination to His glory.

"There must be an agreement in faith. We must concur in expecting the blessing prayed for. In order that united prayer may prevail, there must be united faith.

"Christians should also be agreed that revivals are a **reality,** and a necessity, and see their great importance. It is when men desire the blessing with unutterable agony that they offer such prayer as will prevail with God.

"It is essential that all understand that human agency is just as indispensable to a revival as divine agency.

"The impediments must be removed by the exercise of discipline, in mutual confessions, and in forgiveness of enemies.

"There should be an agreement to labor together with determination until the revival comes. In a word, if Christians expect to unite in prayer and effort so as to prevail with God, they must be agreed in speaking and doing the same things, in walking by the same rule and maintaining the same principles, and in persevering till they obtain the blessing so as not to hinder or thwart each other's efforts. All this is evidently implied in being agreed as touching the things for which they are praying."

These are timely words. It is well to remind ourselves of the methods used in the old days by Wesley, Finney, and others.

(Continued from page 25)

Pray! Pray! All true prayer leads to action. Face your people with this question: Have we dispatched our duty and responsibility to Jew and Gentile in Europe, where the world's greatest menace threatens to carry all before it? One of the great Russian missionaries, a Doctor of Philosophy, says, "The hurricane of the Revolution has struck us in Russia, and swept all away but what was established on the Rock, Christ Jesus. Brethren of the West, listen to the voice of the Russian Revolution! Heed its warning written in letters of fire on the walls of the Babylon of today."

Yours in the bonds of Christ,

MARGARET M. GRIFFITH,
Prayer Secretary.

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.

(Continued from page 3)

can only come through this channel. There are unpaid debts to be paid; there are past quarrels to be made up; secret sins of years ago will have to be acknowledged and put away. Prejudices and preconceived ideas and plans will be swept away as the soul comes under the power of Calvary, and of Calvary's Lord, by the Holy Spirit. Restitution will have to be made, before God can pour out His Spirit in mighty power. *Are* we willing for this, and for more than this, for our human vision cannot penetrate into the depths of our fallen condition without the aid of the Holy Ghost from Heaven? But, as He reveals to us our sin, He ever points to Calvary and to the "Finished Work" of the Lord Jesus Christ there *for us;* so that we, the erring ones, need not despair.

"Jesus paid it all;
All to Him I owe;
Sin had left a crimson stain—
He washed it white as snow."

When we are willing for this, then, without let or hindrance, the floodgates of Heaven will be opened and we shall receive such a blessing that there will not be room enough to receive it. Then will be fulfilled our Saviour's words—"Out of him shall flow *rivers* of living water"; then will lost sinners be gathered into the fold; and then will the glorious Hope of the Church be consummated, for the Bridegroom will come for the waiting, spotless Bride and the glorious Millennial Reign will be ushered in.

May God make us all willing for the *cost* of *Revival!* Then our hearts will be satisfied, as He pours out upon us what He has so long waited to do.

"O Lord, send a Revival, and begin in *me.*" Amen.

EXTRACTS FROM MISSIONARY LETTERS

POLAND—George Nazaruk sounds a note of praise for the 25 souls who were baptized June 8th and 9th and for the splendid meetings held at that time. He also writes: "I am happy to join in all of the requests for prayer. More than 200 Christians from many villages had a day of fasting and prayer on July 6th, for a revival here and for you American Christians. We are happy for the prayer link with all the missionaries here and with you in America. Remember us very specially in prayer, as we are trusting for new converts, desiring another victory for His glory."

Joseph Mrozek pleads earnestly that we will continue to stand with him in prayer, as the enemy is seeking to undermine the work of the Lord. He says he has abundant opportunity for service. He praises God for the 27 souls who were baptized in July, and for the large audience who heard the precious Gospel on that occasion. He also writes: "We recently had a small Conference in Bohnmin (Oderberg), my former home. Several hundred believers came together, and the Lord blessed us richly."

FRANCE—John Kovalchuk writes from Southern France: "The Lord is blessing our labor here among the Russian refugees. Many of them have become our warm friends, and they are more and more interested in the Gospel news. Every meeting is well attended. Several souls have given themselves to the Lord and are helping us in the work. Praise the Lord! We hope to have a series of special meetings for two weeks in September. Pray for us! We are hoping that God will lay it upon the hearts of His children to give us a little extra financial help, as the traveling expenses from Poland were very heavy."

PALESTINE—Prof. Marcinkovsky writes us from Palestine some news which is most significant of the times, as well as heartening. We quote from his letter as follows: "It has been my privilege to give many lectures here in Russian, English, and German. I witnessed for my Lord in the Hebrew University in Jerusalem. Prof. Klausner, who wrote the well-known book, 'Jesus of Nazareth', was there. Out of the group of about 200 University students, 80 are Russian. I told them that the only solution of the Jewish problem is belief in Jesus Christ, and this point evoked much question and discussion, with friendly opposition. When I asked the students whether they could say anything against Jesus, or give a reason for not believing in Him, they were silent."

STATEMENT OF RECEIPTS FOR AUGUST 1930

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
7993	$30.00	8034	$30.00	8075	$ 2.48
7994	25.00	8035	1.00	8076	30.00
7995	1.00	8036	1.00	8077	10.00
7996	5.00	8037	20.00	8078	21.00
7997	15.00	8038	5.00	8079	1.00
7998	2.00	8039	50.00	8080	1.10
7999	2.00	8040	1.00	8081	4.00
8000	52.00	8041	1.00	8082	3.50
8001	30.00	8042	1.00	8083	25.00
8002	1.00	8043	1.00	8084	1.00
8003	55.00	8044	5.50	8085	3.00
8004	10.00	8045	21.61	8086	7.50
8005	1.00	8046	2.60	8087	7.50
8006	5.00	8047	3.00	8088	1.00
8007	5.00	8048	10.00	8089	10.00
8008	7.50	8049	5.00	8090	2.00
8009	10.00	8050	15.00	8091	15.00
8010	10.00	8051	1.00	8092	10.00
8011	9.00	8052	10.00	8093	1.00
8012	6.00	8053	4.50	8094	10.00
8013	5.00	8054	5.00	8095	2.00
8014	20.00	8055	15.00	8096	1.00
8015	10.00	8056	5.00	8097	25.00
8016	50.00	8057	10.00	8098	2.51
8017	20.00	8058	200.00	8099	50.00
8018	10.50	8059	10.00	8100	15.00
8019	20.00	8060	25.00	8101	3.10
8020	3.00	8061	5.00	8102	1.90
8021	20.00	8062	3.75	8103	5.00
8022	10.00	8063	50.00	8104	1.00
8023	15.00	8064	15.00	8105	5.00
8024	3.00	8065	5.00	8106	14.96
8025	15.00	8066	20.00	8107	1.00
8026	5.25	8067	1.00	8108	1.00
8027	1.00	8068	1.00	8109	1.50
8028	10.00	8069	1.00	8110	55.86
8029	8.00	8070	10.00	8111	4.80
8030	2.00	8071	10.00	8112	1.00
8031	26.00	8072	12.00	8113	25.75
8032	120.00	8073	1.00	8114	5.75
8033	100.00	8074	1.00		
Of this amount $38.60 is for E. H. F.				Total	$ 1739.42

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